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“Nothing is more clearly written in the Book of Destiny, than the Emancipation of the Blacks; and it is equally certain that the two races will never live in a state of equal freedom under the same government, so insurmountable are the barriers which nature, habit and opinion have established between them.”

JEFFERSON.

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### SECOND VOYAGE OF THE LIBERIA PACKET.

THIS vessel will sail for Cape Palmas and the other Liberia Colonies on the 1st of September, without fail, and return direct to this port. Cabin passengers or freight will be taken on the usual terms. Steerage passengers will be taken out and supplied with provisions free of expense. Return passengers will also be taken, either in the cabin or steerage, at the usual rates. It is therefore now in the power of almost any coloured man to visit the Colonies, and satisfy himself, from personal observation and inspection, of their actual condition and prospects. He can see for himself if coloured people do live there in a state of freedom and independence; if law and order prevail in the land; if the people enjoy, to the fullest extent, civil and religious privileges; or if all the promises and averments of the Colonizationists have been falsehoods and delusions. Come! now is the time to try this question. Let us join issue on this, one experiment. Go and examine. Yourselves shall be the judges, and if you don't acknowledge, to the letter, our claims and pretensions made in behalf of Maryland in Liberia in every respect, we will give up the point, pay your passage home to the United States, and publish your report to the world. On the other hand, if you do find our repeated statements to be true—if you do find that the one-half of the good has not been told you, then, we will not say remain or go back again—for we never yet asked a man to go to Liberia—but we will say, in western phrase, *acknowledge the corn*, and forever after hold your peace, at least your abuse of colonization.

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### WHITE AND COLOURED MISSIONARIES IN AFRICA.

WE find in the August number of the Missionary Herald Mr. Wilson's Survey of the Mission of the Gaboon river, to which are prefixed the following “Introductory Remarks,” which go fully into the discussion of the comparative merits, or availability of white and coloured labour in missionary operations in Africa, to which we solicit the attention of our readers. We do not purpose, at this time, to enter upon a discussion of this subject, or to attempt to show at length the incorrectness of the position assumed

in the following remarks; but we cannot forbear stating the general, and as far as we can see from "Mr. Wilson's Survey," the only important results of this "Gaboon Mission." We believe it has been founded five years, and that it has numbered among its white active members at least eight white missionaries, viz: the Rev. Mr. Wilson and lady, the Rev. Mr. Griswold and lady, the Rev. Mr. Walker and lady, the Rev. Mr. Bushnel and lady—and perhaps others. If we are in error it must be a slight one, we speak from memory. How much of the time these eight missionaries have laboured in the field we cannot say, but doubtless the average number has been four during the whole period. And now for results:

"As yet," says the Survey, "we can number only two natives of the country, who give satisfactory evidence of a change of heart!"

We trust that we shall not be understood as introducing this fact with any thing like satisfaction, although it confirms and establishes beyond a doubt our repeatedly expressed conviction of the inutility of white labour in Africa. We honestly declare that we regret and deplore the results of such an expenditure of consecrated means, labour and life, but more do we regret and deplore, that such results only stimulate to increased expenditures and sacrifices in the same way. We conceive that the experiment at the Gaboon has been a well tried and a fair one. Perhaps no combination of circumstances could have been more favourable to its success. The principal of that mission, the Rev. J. Leighton Wilson, is a man far above our eulogy, but we may say, that we know him to have possessed the confidence of the native Africans to a greater degree than any other white man we have ever met with on that coast. From a long residence at Cape Palmas he was as thoroughly acclimated as it is possible for a Caucasian to become in Africa. He had thoroughly acquainted himself with the habits, religion and languages of many tribes of Africans. Several of the other members of the mission had also been acclimated, and become more or less conversant with the peculiarities of the African character. The Gaboon was selected by Mr. Wilson after thoroughly acquainting himself by personal observation with near 2,000 miles of the African coast, for its peculiar advantages for missionary operations, which it is needless to enumerate. A missionary household, thoroughly organized in all its parts, with printer and press, was therefore only to be thus removed from an *exceptionable*, to a most eligible and available position and put into operation. "Up to the present time," says Mr. Wilson, "it has enjoyed the care of Divine Providence." Only one event has occurred during the five years of its existence to interrupt the regular prosecution of their labours, and that was one which might seem almost providentially for their advantage. A French vessel of war comes into the River and endeavours to wrest the territory from the natives by force. They consult and take counsel with the missionaries as their friends, who so far sympathise and make common cause with them as to excite the jealousy of the French agents. This event, although for a time suspending the ordinary school operations, one would suppose would greatly facilitate the ultimate objects of the missionaries, by securing the confidence and friendship of the natives—the first step towards christianizing them. The results then of this five years labour, of from four to eight white missiona-



ries, besides several coloured assistants in a subordinate capacity, the actual *fruition* is stated above. That the country has been explored, attention awakened to religion, that there is seed sown and germinating in good soil, we do not doubt. But do not the *actual results* alarm those who so strenuously and decidedly take ground against the availability of coloured labour as to the correctness, the *justness* of their position? And does it not sometimes occur to the missionaries and to the officers of the "American Board" who so freely denounced the colonists, through the Walworth Report, and in other public and *unpublished* documents, that *other* causes than the demoralizing influence of the colonists *might* have contributed to the want of success of the Cape Palmas mission?

#### INTRODUCTORY REMARKS.

In accordance with a rule which the Prudential Committee have recently adopted, to preserve the health and prolong the lives of our missionaries on the western coast of Africa, Mr. Wilson is now on a visit to this country. He arrived at New York, accompanied by Mrs. Wilson, June 21.

There was another reason, however, for his return. He wishes to call the attention of American Christians to the condition of Africa, and to induce some of our young ministers and candidates for the ministry to take part with him and his associates in efforts for its evangelization. For some time past our mission has been in a languishing state. This ought not so to be. It is manifestly our duty to do either more or less. If we attempt any thing, we should conduct our operations upon a scale commensurate, in some measure, with the greatness of the undertaking; and it especially behoves us to relieve the brethren, at present connected with the mission, from a position as hazardous as it is trying. The entire responsibility of its cares and labours now rests upon Mr. Walker; as it had previously rested, for many months, upon Mr. Wilson. And were the full force of the mission on the ground, there would still be a call for their services far beyond their physical ability to perform. Is it right for the churches to leave such a burden upon these brethren? Shall not the needed reinforcements be furnished without delay?

It is sometimes said, however, that our main reliance, in the work of christianizing Africa, must be upon the coloured race. If it is meant by this that we must depend, to a great extent, upon those who shall be trained up and prepared to preach the gospel on the soil, employing at the same time such additional assistance of a suitable character as can be obtained, from whatever quarter, the statement is undoubtedly true; and a similar opinion has long been entertained and acted upon in respect to the heathen world generally. But if it is meant that coloured men, now living in other lands, are to be enlisted in this enterprise, for the present at least, on a large scale; and, especially, if it is imagined that the agency of white men can be dispensed with, the proposition admits, to say the least, of very considerable doubt. That individuals of African descent, born in the United States or the West Indies, may be expected to render valuable aid, is readily admitted. Indeed, some of the best missionaries in all Africa are of this description; and many others will doubtless be found hereafter, who may profitably engage, either as missionaries or assistant missionaries, in this important undertaking. But that a large number of such persons can be wisely sent forth, at least for many years to come, as has sometimes been supposed, remains to be proved.

There are certain intrinsic difficulties in the way of carrying out the proposed scheme, which deserve the most serious consideration. In the first

place, it is the testimony of competent witnesses that the natives of Western Africa (the statement might be made much broader) have a respect for the whites which they do not feel for persons of their own colour.\* They are far more ready to yield the pre-eminence to Europeans and Americans than to those who bear the same hue as themselves. It will be understood, of course, that this remark is intended to apply only to natives of Africa, and not to the colonists of Liberia. Among the latter the reverse is said to be true. Perhaps it will be said that, if the whites can exert more influence upon the native mind than coloured men, this will operate as a hindrance to the usefulness of those who shall be trained up as assistant missionaries on the soil. The force of this objection is admitted; and hence, in part, the necessity of calling in the aid of white labourers.

In the next place, the number of coloured persons who are qualified to embark in the missionary work, and who can be induced to engage in it, is comparatively small.† The churches in the West Indies have been recently looked to with a good deal of interest; and it has been hoped that a supply of just such men and women as are needed, in almost any quantity, might be there obtained. But if this hope is realized immediately, or shall be for some time to come, it will be the most wonderful achievement of modern missions. It cannot be reasonably expected that these churches will soon attain to a degree of intelligence and a maturity of Christian character that will enable them to furnish as many suitable agents as are imperiously demanded. There are individuals in the West Indies, as among "the brown men" of Jamaica for example, who, with the grace of God in their hearts, might soon become exceedingly useful. But the number of such persons is not large.

Again, experience has seemed to prove that the direction and control of a mission—at least for a considerable period after its formation—must be in the hands of white men, or of those who stand upon the same level in respect to qualifications. Nor is this all. As a general rule, if the number of native assistants, compared with the number of white labourers, is carried beyond a certain point, the efficiency of the mission is diminished, instead of being increased. There is a due proportion to be observed in the use of such an agency; and if this is disregarded, the results will generally occasion disappointment. And these principles will be found to apply in their full force, it is believed, to the employment of coloured men from this country or the West Indies.

The introduction of coloured assistants into Africa from Jamaica has been attempted by the English Baptist Missionary Society, the mission of the United Secession Synod, and the Basle Missionary Society. The vessel

\* That the natives pay more respect to white men generally, and profess to white men that they have a contempt for the colonists is true, because the white men that they come in contact with, are generally men of more wealth and intelligence; and they always too, make the most of wheedling and flattery. But that they respect white men of ordinary standing more than colored, is not true. No white missionaries or masters of vessels, were ever more respected than the intelligent colonists, and none ever loved so much, or could exercise so much influence over them. The natives cannot judge of intelligence, it is rank and wealth that makes the difference. Did any man ever see any respect paid to a common white sailor by a native? No! they look upon them with the utmost contempt. *Ed. Journal.*

† And what is the reason? Because, says the next paragraph, "the control and direction of a mission must be in the hands of white men." This is the cord that has strangled all missionary operations in Africa, and come near strangling the colonies. There are many, many men now in the United States, of tried integrity, piety and intelligence, who would to-morrow embark for Africa as missionaries, provided they could go as white ones; go but in a *subordinate capacity*, never. Colored men can dig the soil, build towns, vessels, engage in extended commerce, make and administer laws, govern colonies, but head a mission? No. There must be something wrong in all this.—*Ed. Journal.*

that transported the company which went out under the care of the Baptist Missionary Society, arrived at Fernando Po in February, 1844. The experiment of the Basle Missionary Society was commenced at Akropong about the same time. And it was not till the spring of 1846, that the labourers, sustained by the United Secession Synod, established themselves on the Old Calabar river. It would be premature, therefore, to make any confident deductions from these experiments. A fair trial should be given to this new element in missions; and we may be assured that whatever shall be the issue, something will have been gained.

Nothing is definitely known of the working of this scheme at Akropong or at Old Calabar; but certain facts have transpired in relation to the Baptist mission which the reader will doubtless be glad to know. The coloured male labourers, who went to Fernando Po, were eight in number; one of whom had been "recognized" as a missionary in Jamaica, while the other seven were called "teachers." Counting their wives and children, they were forty-two in all. Doctor Prince, who was one of the founders of the mission, and who had previously resided for some years in Jamaica, was recently asked whether this experiment had answered his expectation. He said, in reply, that it had not. On being asked in what particular point he had been disappointed, he replied: "The first occasion of disappointment was the absence of fervor; a listlessness and contentedness to be unemployed; then a manifestation of a disaffected mind, because unwarrantable expectations of a personal character were not realized; and afterwards an intemperate and resentful opposition to gentle control, which had been authorized by the 'parent committee.'" Again, on being asked how many had returned to the West Indies, and how many could be expected to remain permanently, he said that "four teachers concerted their own measures, and effected their return to Jamaica. Two (united in marriage) whose conduct and service have been strongly in contrast with those of the other teachers, are about to leave, owing to the consequences of very severe, long-continued sickness. There will remain but one teacher and the coloured missionary." To another question, whether those who were brought out to Fernando Po were considered persons of promise and usefulness before they left the West Indies, he made this answer: "Certainly. I believe some of them were proposed directly by their ministers, and all of them were approved by their respective pastors."

These statements of Doctor Prince are not submitted to the public for the purpose of making the impression that the employment of coloured persons from the United States or the West Indies, in all circumstances, is likely to prove a failure. The management of missions is properly a science, resting on the principles of the inductive philosophy; and it is seldom wise or safe to draw conclusions from a small number of facts. Besides, it is doubtless true that the enterprise of the Baptist Missionary Society had some elements of failure, which may be excluded from other experiments. Indeed, the Baptist churches in Jamaica can hardly be looked to as furnishing the best materials for evangelizing Africa. The coloured labourers employed by the Basle Missionary Society at Akropong were selected from the Moravian churches; and it is at least doubtful whether better agents than these might not have been found. The mission of the United Secession Synod has probably been commenced under more hopeful auspices; and it may be expected, therefore, to throw much light on the general question.

But there seems to be no good reason for supposing that the prevailing theory of missions will be very greatly modified in its application to Africa. There, as elsewhere, our dependence in the first instance must generally be



upon white men. They must commence the work; and they must retain the supervision of it up to a point which has not been reached, as yet, by any mission in the world. How far distant that point is, no one can safely affirm. In the mean time, they will endeavor to raise up assistants among the natives themselves; and they will doubtless be glad to secure faithful and properly qualified coadjutors from the coloured race in other lands; and the greater the number of the latter class, as well as the former, the better. But it is presumed that in the progress of the enterprise it will appear, that the very increase of helpers, from either class, will make an increase of white labourers only the more necessary. *The idea, therefore, of dispensing with the agency of Europeans and Americans in evangelizing Africa ought not at present to be entertained.*

In connexion with the above, we insert the following. Mr. Benham is the Superintendent of the Methodist Episcopal Mission in Liberia.

(From the Missionary Advocate.)

### OUR MISSIONS IN AFRICA.

[EXTRACT FROM MR. BENHAM'S JOURNAL.]

To the Corresponding Secretary of the Missionary Society of the Methodist Episcopal Church:

*Brother Pitman:* I wrote to you, a few days since, giving you some extracts from my journal, in which I dwelt somewhat at large, upon the comparative health of white and coloured missionaries in Liberia; since which, I have obtained a correct statement which I here subjoin. A transcript of what I sent you I also sent to Bishop Hedding. Please, therefore, send him, if convenient, a copy of the statement given below:

Of the thirteen white missionaries who have laboured in connection with the Liberia Conference, six have died, six have returned to America, and one remains here; whereas of the *thirty-one* coloured missionaries who have laboured in the same field, seven only have died natural deaths: one was drowned, one murdered, two expelled, one located, three have been discontinued, one is superannuated, one is supernumerary, and fourteen remain in active service.

The aggregate amount of time spent by white missionaries is about twenty-eight years; that of coloured missionaries is about one hundred and eighty-five years. With the exception of Brother Seys, Brother Burton, and Dr. Goheen, the white missionaries have been able to do little more than take care of themselves. Relative to white ladies, I believe my former statement was correct.

J. B. BENHAM.

MISSION HOUSE, MONROVIA, *April 1, 1847.*

### REDEMPTION.

The following striking views of the subject of Colonization, are contained in the Annual Report of the Massachusetts Colonization Society, and its appendix:

ANNUAL REPORT.—Redemption is the leading theme of the Law, the Prophets, and the Gospel. The redemption of Hebrews from the temporary bondage into which they might be sold to their own countrymen, is provided for and encouraged by several express statutes which God gave by Moses. In the spirit of these statutes, and with the recorded approbation of their author, Hebrew slaves of heathen masters were redeemed at public expense. The great argument by which the Law is enforced upon the con-



sciences and hearts of the Hebrew people, is the fact, that God had redeemed them from Egyptian bondage.

It does not appear that individual Israelites were held as private property by individual Egyptians; but they were a depressed race, excluded from civil and social equality with the more numerous ruling race among whom they dwelt, and doomed to such servile employments as that ruling race saw fit to assign to them. This condition, God, in his holy Word, calls "bondage." And it was a bondage which so crushed their spirits and demoralized their character, that but two of the whole number of grown men among them proved capable of being elevated, by forty years' discipline, into fitness to enter their promised inheritance. Their deliverance from the house of bondage in Egypt, *their native land*, and their restoration to *the land of their fathers*, where they might be an independent, self-governing nation, knowing and serving him, God calls "redemption;" saying, "I will redeem you with an outstretched arm, and with great judgments;" and again, "The Lord hath redeemed you out of the house of bondmen."

Now were they, generally, held as slaves, the private property of individuals, during their captivity at Babylon? They were merely, as in Egypt, subjected to the arbitrary control of the dominant race. Some of them were raised to high offices, and many of them acquired wealth. Yet, in the language of inspiration, their condition in Babylon was called "bondage;" and their deliverance from it, and restoration to the land where their fathers had served idols till God punished them for it, and reclaimed them from it, by captivity, is called *redemption*.

When, in the fullness of time, the Saviour appeared and accomplished in our behalf that mysterious work which the angels desire to look into, God, in his wisdom, saw fit to illustrate the nature of that work to our understandings, by classing it with these deliverances from temporal bondage; by calling the great benefit which he wrought out for us, "*redemption through his blood*."

These several works of mercy, then, in the judgment of him who is the author of them all, are so identical in their spirit and character, that they all deserve to have a name in common, which may point out their common nature; that thus all who love either of them may be taught to love the others also. He has therefore called them all works of redemption.

The three great objects of our society, as proclaimed at its formation and ever since pursued, are—

1. To redeem an oppressed race, or such of them as are willing to be redeemed from their political thralldom in this their Egypt, their Babylon, and restore them to the enjoyment of political freedom and independence in the land of their fathers.

2. To favor the redemption of men from literal slavery, by affording facilities to "benevolent and conscientious masters," who desire to emancipate.

3. To diffuse, by these means, the knowledge of the great Redeemer, and of "*redemption through his blood*," among millions who sit in darkness.

Our enterprise, therefore, harmonizes entirely with everything which God, in the Bible, calls redemption; and for that reason has a claim on the heart of every servant of the Redeemer; and no time or place consecrated to his service, can be too holy to be used for its promotion.

APPENDIX. REDEMPTION OF SLAVES.—The redemption of slaves was one of the purposes to which the early Christians devoted the funds raised by contribution on the Sabbath. Cyprian, bishop of Carthage, raised contributions amounting to more than four thousand dollars, to assist the Numidian Christians in redeeming some of their number who had been reduced to slavery by the neighbouring barbarians. In a letter accompanying the

remittance, he says: "And when the same apostle, (Paul,) tells us that 'as many of you as are baptized, have put on Christ,' we are bound, in our captive brethren, to see Christ, and to redeem him from captivity, who has redeemed us from death; so that he who delivered us from the jaws of Satan, and who now himself dwells and abides in us, may be rescued from the hands of barbarians; and he be ransomed for a sum of money, who has ransomed us by his blood and cross." The idea, then, that redemption from slavery and redemption by the blood of Christ have in some respects a common nature, so that we may reason from one to the other, was recognized in the time of Cyprian, who suffered martyrdom in A. D. 258. Still earlier, Ignatius, bishop of Antioch, wrote to Polycarp, of Smyrna, concerning Christian slaves: "Let them not be anxious to be redeemed at the expense of the Church, lest they be found slaves of their own lusts." It would seem, therefore, that in Western Asia, it was not uncommon for churches to redeem some of their members as were slaves in their own neighborhood. The thought of thus redeeming *heathen* slaves, generally, seems never to have occurred to them; as the task would have been immeasurably beyond their ability. See *Neander's History of the Christian Religion and Church*, vol. 1, pp. 255, 256, 269.

### NATIVE AFRICAN CHRISTIANS.

Our readers will doubtless be glad to see what kind of Christians are growing up among the natives of Liberia. As interesting specimens, we copy the following article from the *Baptist Missionary Magazine*, published at Boston.

**BASSA MISSION.**—*Conversion of Kong Koba and Kmanyo.*—The following account of the early life and conversation of Kong Koba, or Lewis K. Crocker, whose name is familiar to our readers, was written in reply to some inquiries addressed to him from the Rooms, and is dated at Fairfield, Little Bassa, December 21, 1846. The other letter is dated in this city, April 9, and is addressed to the children of the Bassa Mission School in Bexley. The writer, Kmanyo, more generally known here by his adopted name John K. Wesley, came to this country last summer with Mrs. Crocker, whose low state of health at the time required his services as an attendant. Since his arrival, Wesley has been carefully provided for by Christian friends, and is now in the office of a Christian brother, who has kindly undertaken to teach him the art of printing. We publish these communications both for their own interest, and as illustrative of the character of the Bassa mind. No correction is made in the sentiment or method, and only here and there a slight change of a word or letter. Kong Koba, we may add, is now a preacher, and during the past year, as he informs us, has travelled with his "brother Vonbrunn through and through the Bassa country to feed (their) brethren, mothers, fathers, and sisters with the word of life." *Ought not Kmanyo to be a preacher too?*

*Letter of Kong Koba.*—When I first heard of religion, it was from the mouth of one of my own countrymen, who staid at Monrovia for a number of years. He told me that he was informed by the Congo people at New Georgia, that God has prepared a fire for the wicked in another world, and happiness for the good. When I first heard it I believed it, as I believed that I must die. And since I heard it I have never forgotten it, though it was told me by one who was careless himself for his never-dying soul. Yet I was hardened in mind for several months. After a while, I began to satisfy myself with vain thoughts, &c.

I remained in this state for a number of years; then my father gave me to a gentleman by the name of Nuter, (a man who was killed in Governor Buchanan's war with Gei Tumble.) While I was with this man, I recollect one night I felt great uneasiness about my soul; during the night I wept bitterly. The man inquired what was the matter. I knew not what to tell him; for I thought during this time there was no man on earth who could comfort me. I asked the man the same night to give me permission to go out and see my mother and father, (for Mr. Nuter then was in my father's town.) He granted me the permission. When I went, mother asked me what was the cause of my weeping. I knew not what to say, for I thought it was unnecessary to tell her how I felt, knowing she could not relieve this burden from my mind. A few days after, I went with my companions Sawe da and Gina to cut palm nuts. While we were there, I asked them what they thought of dying. They said, "Nothing more than we shall go to the same place where others have gone." But whither, they could not tell. Then I began to weep, and wept all the time we were there. When they had cut the palm nuts we went home, and they laughed at me a great deal. And being afraid of their laughing at me, I tried to put every thing away as regarded seriousness, and it went away by degrees. O that there had been a Christian in town to lead me to the Lamb of God, which taketh away the sins of the world! However, "it is the Lord's doing, and it is marvellous in our eyes." Though I concealed my seriousness, yet within me was a great burden, that caused me to weep sometimes while alone.

I remained in this state for several years; and my father again gave me to another gentleman, now King, (Mr. J. C.,) who, though a Christian, made no mention of it to me, except in my prevention from working on the Sabbath. I remained with him four months, then I went away from him to my father's town, where I remained for a considerable time, till the death of one of my father's head women. At this time Messrs. Crocker and Mylne, accompanied by Mr. N. Harris, came to my father, and asked him to call some of his subjects together, and hear what they were to say to him. Accordingly my father called some of his men together, (I think twenty men were gathered in a kitchen,) and father told them to say what they had to say. And, through an interpreter, we understood Mr. Crocker to say, God had put it into the hearts of good people in America to send them to Africa to teach the Africans God's will and Christianity. After Mr. Crocker had said this, father asked them what should be their pay annually. To this, Messrs. C. and M. said, God had sent them, and it was their delight to do good to others; and furthermore, they said, that if the King (my father) should send his children to their school, and send provision to them, it would please them a great deal.

To this my father consented, and during his lifetime, he did not fail in it. After father had told them that he was very glad as to this matter, they asked him to send his own son with them to Edina. Father consented immediately, and asked me to go with them. I told him I was willing to go with them, but I was not well at that time; and I told father to tell Messrs. Crocker and Mylne that I was willing to go with them when I should get well. They consented, and went to Sante Will's place. Here they remained for a number of days, till father and I went there. While we were there, Messrs. C. and M. asked Sante Will for some of his own sons to take to the school, and Sante Will gave them Zewio, his own son. I was glad that I had one who was my old acquaintance to accompany me to Edina. But, to my own regret, I was taken sick again; so I could not go with them to Edina, and Zewio, Sante Will's son, went with them. I went back again to my father's town, and made it known to my mother, Zoole, and all my com-



panions, that if it had not been for my sickness, I had gone to Edina to the school. They were all glad that I did not go; for they entertained the belief that it was impossible for any African to live long if he "learned book." So my brother Zoole and mother told father that I should not go at all to the school; but father told them that I should go; and there was a contention between them. And I staid with father for a considerable time.

One day, after I went to one of father's plantations, Mr. C. came to his town, and asked him for me. He told Mr. C. that I was in a plantation, and Mr. C. asked him to send for me. He did so, and charged the boy whom he sent after me not to tell me for what purpose he sent for me, knowing if I got knowledge of Mr. C.'s being in the town, I would not come; (for at this time I entertained the opinion of my mother and brother Zoole, i. e. that I should die soon, if I should learn book.) The boy went to the plantation, and told me that father had sent for me. I asked him for what purpose he had sent for me. He said, he knew not; but one thing he knew was, that one white man was in the town. I was sure that it was Mr. C., and I asked mother what might be done with regard to my going with Mr. C. She was not willing at all for me to go with him; however, she told me that I might go to the town, and promise to go with him in future. Accordingly I went to the town. Mr. C. was very glad to see me, and asked me to go with him. I told him to ask father, and he did so. Father was willing for me to go with Mr. C., but I said mother was not there; so I could not go with him at the time; yet I promised to go with him in future. So Mr. C. went away again to Sante Will's place.

After ten or eleven months, I went with father to Sante Will's place. Here we saw Mr. C. and Mr. M., who had lately gone up there (Sante Will's town) from Edina. Both of them again asked father for me, and he told them to ask me. They did so, and I asked them that I might go and see mother. They were willing, and I went to see mother. I told her that I was willing to go to the school and learn book. She was not willing at first, but when she saw she could not persuade me to stay, at last she consented reluctantly, and I went back again to Sante Will's place. From thence I went to Edina, February, 1837, with the Rev. Wm. Mylne, who treated me the same as if I was his own son. While I was with this gentleman, I was sent to school to Elder John Day, who, and Mr. M. took great care to instruct me in the way of salvation. They taught me that Jesus Christ, the Son of God, had died for the sins of the world, and that whosoever believeth in Him should not perish but have everlasting life.

They also told me that all have sinned, and all have fallen short of the glory of God. At first I thought I had no sin, yet at the same time the thought of death was dreadful to me, and I thought there was something within me which made me to be afraid of death. I learned from my teacher that my sins were the cause of it. I began a little to be troubled about my sins. I thought I must begin to pray. I prayed a little and stopped, for I thought I was young, and that religion was only for those who were old. But when I saw that many of those who were younger than myself were dying, as well as the old people, I thought I must one day, soon or late, be in the hand of that God whose service I was then neglecting. Then I set out again to pray for the mercy of God; and when I continued in doing this for two or three weeks, I found what a miserable sinner I was. I thought I only was the greatest sinner that ever lived on the earth. Then I resolved never to stop praying to God as long as I should live. After continuing in this state a few weeks, I found myself quite a different person from what I once was. I then hated those things that I once loved, and loved those things which I once hated.



[From the Christian Advocate and Journal.]

## LIBERIA.

MESSRS. EDITORS: I send you the inclosed letter from a friend, the Hon. S. Benson, of Bassau\* Cove, West Africa, for publication, if it is agreeable to you. My principal motive in doing this is, that it may perhaps serve the cause of African colonization, for it may not be generally known that one merchant only, a colored man, in Bassau, exports goods to the amount of thirty or forty thousand dollars per annum.

The author of this letter, when a small boy, was taken captive in Mr. Ashmun's war with the natives at Monrovia. He was a captive some three or six months, during which time he learned their language, and now speaks it fluently. When I was in Africa he was my interpreter, and was of great use to me in the purchase of land from the native kings for the founding of towns and for farms for emigrants, and in settling palavers. One of these tracts of land was purchased of King Yellow Will, which we named Bexley, after Lord Bexley, of England, by request of a London benevolent society, which had sent out property for that purpose. When I left, there were about half a dozen houses built on it: now it is a place of some prominence. It is beautifully situated on the St. John's River, about five miles from its mouth, and opposite Factory Island.

Mr. Benson was my chief clerk in the Colonial store, and was, if he is not now, a member of the Colonial Legislature. He was converted to God while I was in Africa. This consideration has afforded me light and comfort when doubts have come over my mind as to duty, in respect to my going there. The horrors of superannuation (for I was supposed to be in a decline) and poverty, and the hope of doing a little good, were the motives that induced me to take that step.

I am, very respectfully, yours, truly,

Hempstead, L. I., July 22, 1847.

JOHN J. MATTHIAS.

\*This word is generally written Bassa, but it is pronounced Bassau, and so I think it ought to be written.

BASSA COVE, GRAND BASSA, W. A., February 13, 1847.

DEAR SIR: It has been several years since I heard from you by letter, and though I have often within that time purposed writing to you, yet by some means have neglected to do so hitherto. Frequently have I perused the pages or columns of the Christian Advocate and Journal, to ascertain what field of labor was assigned you, and have felt exceedingly gratified whenever I could see or hear anything relative to you.

Many are the scenes through which I have passed, in the providence of a good God, since I last saw you; but I rejoice to say that I am still alive, and a daily participant of his spiritual and temporal blessings. By the grace of God I have been able to retain a place among his people ever since I first joined society in 1838; in 1839 I received exhorting license, and in 1841 I was licensed as a local preacher, in which capacity I now act, and hope to as long as I have my being on earth, for thoroughly convinced am I that worldly enjoyments and gratifications are at best vanity and vexation of spirit. I lost my dear father, with whom you were well acquainted, in May, 1844—he died triumphantly in the faith of the Gospel.

As regards my temporal affairs, I have no reason to complain, though burned out in 1838 by the fish war; yet have so far recruited as to be able to carry on a respectable commercial business. My annual exports are from twenty to thirty thousand dollars, which afford me a handsome living; and were it not for the losses I have sustained, one of which was the illegal

seizure of my schooner, the John Seys, by the British, in which I sustained a loss of about ten or twelve thousand dollars, cargo inclusive, my circumstances would be much better. As yet I have received no redress, notwithstanding she was taken in our harbor; but the fellow was not sober at the time; he was a vagabond of a drunkard, and subsequently cut his throat at Sierra Leone on account of the same aggression, and the schooner was cleared, but I was requested to pay captor's cost, &c., which I refusing to do, the thing remains just so as yet; but as you have no doubt heard all the particulars of it, I will say no more to you on that subject.

I have a very fine coffee farm, of nearly twenty-five acres—the most of the trees are as yet too young to bear. I also raise nearly enough eatables for the support of one-fourth of the citizens of Bassa Cove.

I send you, by Captain Lawlin, to the care of Rev. George Lane, New York, a small box of 10 or 15 lbs. of coffee from Dr. Moore's farm, and a little ginger from mine; not that you need these things, but as I know you feel a lively interest in Liberia, and have always manifested the same toward me, and as I feel myself indebted to you in many respects, I send this as a token of esteem and a sense of gratitude. Dr. Moore and all his family are well; he is as energetic as ever. I married his eldest daughter, and have a son about three years old.

With my best wishes for your health and spiritual and temporal prosperity, together with your family, and that I may hear from you by the first opportunity, I subscribe myself very affectionately, yours in Christ Jesus,

STEPHEN A. BENSON.

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### ANNEXATION IN AFRICA.

The progress and prosperity of our African Colony at Cape Palmas are indicated not only by its growth, increasing business, and successful industry, but by other circumstances also, of which the subjoined Proclamation denotes one worthy of special observation:

#### PROCLAMATION.

Whereas, the native Kings GEORGE of Bassa, GEORGE MACAULEY of Grand Tabou, CRAH of Tabou river, the true and lawful Kings of the Tabou country and headmen.—Whereas, King NIMLEE and Governor YELLOW WILL of Bassa, the true and lawful King and Governor of the Bassa country and headmen.—Whereas, Kings DARBO and TOM of Grand Berriby, the true and lawful Kings of the Grand Berriby country and headmen.—Whereas, King GEORGE of Tabou, the true and lawful King of the Tahou country and headmen, have, by formal deeds of cession, to the MARYLAND STATE COLONIZATION SOCIETY, executed at Bassa, on the 23d and 24th days of February, A. D. 1846, annexed themselves, subjects and territories to this Commonwealth, and become a part thereof:—it is hereby enjoined on all the citizens of this Colony, to honor the said Kings and headmen of the aforesaid countries, with all due respect, as the true and lawful rulers thereof—to receive the subjects of said Kings, as citizens of our common country, and not as strangers; and, further, it is enjoined on all magistrates and civil officers, to have justice fairly meted out to them in all palavers; and that they have free passage through our common country, without hinderance.

Given under hand and seal at Government House, Harper, Cape Palmas, this third day of March, A. D. one thousand eight hundred and forty-six.

JOHN B. RUSSWURM, *Governor.*

The event which this Proclamation announces affords a gratifying proof

of the wholesome influence which the colonists have acquired over the native tribes in their neighbourhood. That the Kings and headmen of the surrounding country should voluntarily place themselves and their people under the jurisdiction of the Colony shows that they appreciate deeply the advantages of civilization and of impartial laws enforced with firmness and constancy.

It is quite time that the free coloured people here in Maryland had taken this matter of colonization to themselves, seriously and practically. There is no want of the means of information on the subject; there is no room for any fears of deception. The Cape Palmas packet, which plies from this port to the Colony, furnishes every facility for those who wish it, to go to Africa and see for themselves. Resident colonists are in the habit of coming over to visit their friends and relatives here; and, in fact, so easy are the means of communication, and so frequent the intercourse between Baltimore and the Colony, that no free coloured man in the city who wishes to possess accurate knowledge respecting the Colony can have any reasonable excuse for being in ignorance or doubt as to the actual facts of the case.

We observe that in Kentucky recently the free coloured people of a district, embracing various counties, have appointed a committee to visit the Liberia colonies and to make a report on their return. This is a wise and judicious movement. The free coloured people must inquire into this subject. The more they inquire the better; for they learn, as they become acquainted with the facts of colonization, that it is an enterprise intended for their good, and admirably adapted to promote it; that it has succeeded happily thus far, and that its prospects were never better; and that, in short, if they desire to rise to the full stature of men, and to enjoy in reality the blessings of freedom and civilization, they must look to Africa as their permanent and appropriate home.—*American*.

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AFRICAN COLONIZATION.—Events are now in a rapid course of development which demonstrate the profound wisdom and foresight of the originators and early promoters of the colonization of the coloured race of our country on the coast of Africa. The scheme itself of planting the free coloured people on that coast, which was regarded by many as worse than utopian in its character, and which not a few always met with the smile of incredulity, or the sneer of contempt, is now proved to be not merely practicable, but a *successful* experiment. Colony after colony has been formed; they have each outlived and surmounted the dangers of infancy and childhood, and are now, with the strength of manhood, about to enter on a career of independence and freedom which will secure them a name, and, we doubt not, an honorable place among the nations of the world.

Recent arrival from Liberia furnishes the gratifying intelligence that the inhabitants of the Colony have given their approbation to the suggestion of the American Colonization Society to declare themselves an independent nation; and that delegates were to be chosen in the different towns and settlements of the Colony, in February, to assemble in Convention, in order to deliberate upon and to form a constitution for the government of the country as a distinct and independent community.

This important movement, on the part of the Liberians, is looked upon, we understand, with no unfriendly eye, but, on the contrary, with the kindest regards and deepest interest and favor by the Governments of England and France, which will early give their acknowledgments to the nationality of the Colony. These Governments, it is stated, having become convinced



that the only effectual remedy to be applied to the suppression of the slave trade on the Western Coast of Africa, have determined to establish on that portion of the continent colonies similar to our own. They are now making the inquiries requisite to ascertain the boundaries of the present possession of the American Colonists; and design, at an early day, to make early settlements on the same coast, and in the contiguous neighborhoods for the purpose of lining the whole coast with a belt of colonies.—*Richmond Whig.*

### AFRICAN EDUCATION.

*To the Clergy.*—*Dear Brethren:* We are constrained, in behalf of several young persons of colour, who desire to dedicate themselves to God and to their kinsmen, according to the flesh—and in behalf of the African Education and Civilization Society, which has undertaken the arduous duty of aiding them (depending upon the contributions of Christians and philanthropists)—respectfully to request that the subject be brought before the Church, of which God has made you the overseers, and that a collection be taken up for this Society.

It is desirable that it should be done at the earliest day practicable, as the applicants are now waiting to hear from us, and anxious to know what encouragement can be given to them; and we should regret exceedingly to say that we could render them no assistance in carrying out their praiseworthy designs. It seems to be universally admitted, that coloured persons are principally to be relied upon to civilize and evangelize Africa. They undoubtedly possess mental and physical qualifications; and we believe, on the score of economy, they ought to be selected in preference to white men; their time is less valuable here, and their constitutions will in all probability enable them to labor many years longer there. We hope to enlist a goodly number of churches this year in our behalf; and, from the collections and donations received, do something to gladden the hearts of those who sit in darkness, and to win souls to Him who hath commanded us to go and teach in his name.

The condition of Africa presents many considerations well calculated to excite us to united and efficient exertions in her behalf. Among which we might name the immense number of her people, the precious promises left on record concerning them, and the brightening prospect that they are soon to be elevated and restored to God and to civilization. May the Lord hasten the time for his own name sake.

Yours in the bonds of Christian fellowship,

WM. R. ALLEN, *Corresponding Secretary.*

*Committee*—Samuel Miller, James W. Alexander, Samuel H. Cox, George H. Fisher, George Peck, Edward Lathrop.

N. B.—Remittances may be made to the Treasurer, Bauman Lowe, Esq., 57 Cedar street, New York; or to the Corresponding Secretary, 71 Nassau street, New York.

WM. R. ALLEN,

*Cor. Sec. of Ed. and Civ. Soc.*

NEW YORK, July 10, 1847.

LADIES' SCHOOL IN LIBERIA.—We perceive the following "notice" in the Liberia Herald of February 19th:

The second term of the school, under the patronage of the New York Ladies' Society for the promotion of education in Africa, will commence the second week in March.



The patronage received from the friends of this institution, during the past term, has been peculiarly gratifying to the Principal, for which he tenders them his sincere thanks. He would also improve this opportunity to acknowledge the sum of \$20 contributed in cash, work, and plank, by the parents and guardians of the scholars for fitting up the school room.

Course of studies—Spelling and defining, reading, writing, geography, 1st and 2d book, (Goodrich) arithmetics, written and intellectual, (Smith and Colburn's) grammars, history, composition, and declamation. Instruction in needle work twice a week by Mrs. James.

Terms, \$1 per quarter. N. B.—This very low charge is only to defray the expenses of the buildings.

The school is open at all times for the inspection of those who feel disposed to give us a call.

B. V. R. JAMES.

MONROVIA, February 9, 1847.

### ARRIVALS FOR 1846.

DATE.	FLAG.	VESSELS' NAMES.	CAPTAIN.	WHERE FROM.	DATE OF DEP'TRE.
Jan'y	6 American	Smithfield, brig	Duff	Providence, R. I.	Jan'y 10
"	18 do	Kent, do		Baltimore	" 26
"	22 English	Lemuel, do	Vickerman	Leeward	Feb'y 6
"	29 do	Venus, do	Machado	Islands	" 4
Feb'y	4 French	Ardienn, man-of-war			" 14
"	9 Colonial	Star, sloop		Monrovia	" 12
"	" American	Palestine, bark	Hunt	Boston	" 19
"	19 do	Hollander, brig	Lovett	do	" 22
"	" Hamburg	do	Brandlight	Hamburg	" 20
March	2 English	Gerry, sch'r	Hall	Sierra Leone	March 8
"	6 American	Nile, bark	Goldsmith	Boston	" 10
"	7 do	R. Dhu, do	Wight	Providence	" 12
"	8 Colonial	Star, sloop	Atkins	Leeward	" 12
April	30 English	Mary Anna, brig		do	April 30
"	" Bremen	Conradine, do	Volken, sup'go	do	May 13
May	8 English	Venus, do	Machado	Sierra Leone	" 13
"	9 French	Agle, do		Bourdeaux	" 9
"	11 English	Etheop, steamer	Becraft	Fernando Po	" 13
"	" Colonial	Star, sloop	Atkins	Monrovia	" 18
"	10 do	Eliza Francis, sch'r	Howard	do	" 17
"	23 English	Mary Ann	Kingsley	Leeward	" 26
"	do	Cereal, sch'r	Oulds	Liverpool	June 1
June	2 American	Boxer, U. S. brig	Bespham, Esq.	Monrovia	" 3
"	6 do	Marion, U. S. bark	Simonds, Esq.	Windward	" 6
July	10 do	Hollander, brig	Lovett	do	July 16
"	12 do	Tigris, do	Fisk	Salem, Mass.	" 13
"	13 English	Englishman, brig	Dyer	Bristol, Eng.	" 15
"	20 American	U. States, U. S. frigate	Com'dore Read	do	" 24
Aug.	11 English	Lemuel, brig	Vickerman	Bristol, Eng.	Aug. 21
"	27 do	Louisa, sch'r	Godelt	Sierra Leone	Sept. 3
Sept.	14 American	Marion, U. S. bark	Simonds, Esq.	Leeward	" 15
"	21 do	U. States, U. S. frigate	Com'dore Read	do	" 22
"	Bremen	brig	H. Ewald, Esq.	Bremen	Oct. 3
Oct.	American	Montgomery, bark	Hooper	New York	" 27
"	24 do	Nile, do	Hunt	Leeward	" 30
"	27 do	Smithfield, brig	Duff	Providence	" 31
"	23 English	Louisa, sch'r	Godelt	Leeward	" 30
Nov.	3 Bremen	Hans, brig	Jabours	Bremen	Nov. 4
"	4 do	Gazelle, do	Bunge	Windward	" 9
"	14 English	Pomond, sch'r	Walker	Sierra Leone	" 16
"	15 Colonial	Star, sloop	Atkins	Monrovia	" 16
"	27 American	Madonna, ship	Lawlen	New York	Dec'r 2
"	English	Lemuel, brig	Vickerman	Leeward	" 27
Dec'r	23 American	U. States, U. S. frigate	Com'dore Read	Cape de Verde	" 24
1847					
"	31 English	Wm. Channing, brig	Walters	Bristol, Eng.	Jan'y 1

## ACKNOWLEDGMENT OF FOURTH OF JULY CONTRIBUTIONS.

At least two numbers of our journal annually contain an article upon the subject of taking up contributions in aid of the Colonization Society on the Sabbath near the birth-day of our National Independence, by the Clergy of the State of Maryland. An "Appeal to the Clergy" by the President, or a committee of the Maryland State Colonization Society, generally occupies one or more pages of our June No., and our August No. contains the sum of the responses thereto. Most of the conferences and conventions of the various protestant denominations of our State have, from time to time, passed resolutions approbatory of the plan of Colonization, and enjoining it upon their clergy and ministers to take up 4th of July contributions in their several parishes in aid of the Colonization Society. The general feeling of the people of this State, so far as we have been able to learn it, is decidedly in favor of African Colonization as prosecuted by the Maryland State Colonization Society. The feeling of the Clergy, too, throughout the State we believe is the same, with but few exceptions. One would be led to suppose, therefore, that our treasury would receive no small accession on the occurrence of our National Anniversary, and that a new impulse would be given to the cause from such powerful advocacy. That these desirable results have not been produced it might perhaps be prudent for us not to make public, at least in any other manner than by silently recording our "4th July contributions." But we cannot resist calling the attention of our readers to the subject in this particular year, as this day of jubilee happens to fall on Sunday—from which circumstance we were led really to hope some result from the "Appeal to the Clergy" made in our June No. How much we expected, or how much we have been disappointed, it is not necessary here to state, but how much we have received we put down accurately in figures. Why there is not more attention paid to this matter so seriously recommended by most of the associated ecclesiastical bodies of our State and Nation, and which is almost legitimately a part of their vocation, being in effect a missionary enterprise, we are unable to say; but we really hope that the other duties enjoined upon their clergy by these bodies receive more attention.

Rev. W. Peterkin, All Saints' Parish, Frederick city,	\$25 72
“ Geo. Brooke, received from Boonsborough, (M. E.)	
Church, and sundry individuals,	5 00
“ Mr. McFarland, Baltimore city,	2 50
St. John's Church, Georgetown, D. C.,	12 00

## TERMS.

This Journal is published Monthly, and is furnished to Subscribers at \$1 per year, whether sent by mail or otherwise. All profits arising from its publication are applied to advance the general purposes of the society.

☞ All Communications intended for the Maryland Colonization Journal, or on business of the Society, should be addressed to Dr. JAMES HALL, General Agent, Colonization Rooms, Post Office Building.



